NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ORIGINAL SERMON,

BY A. C. THOMAS.

Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? Matt xix. 27.

Mankind are creatures of want and desire; and disinterestedness, when spoken of in reference to any being but Deity, is a mere figment of the fancy. I do not purpose entering largely into the discussion of this particular, at present. I shall merely notice, that the precepts of the Gospel are usually enforced by an appeal to our self-love. "Thou shalt love thy neighbor as thyself." Man *does* love himself—and by this self-love, our love to our neighbour should be graduated.

It is true, the blessed Master said to his disciples, "Love your enemies, and do good . . . . . hoping for nothing again"—but it should not be forgotten that he added, "*and your reward shall be great.*"

I. The question proposed by Peter, shall be considered a sufficient confirmation of the position advanced. He urged sacrifices made, and services rendered—and wished to be informed concerning the reward he was to receive. "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

1st. In pursuing the train of thought suggested by this subject, the question arises, What did Peter *expect* to receive? We have seen that he forsook all and followed Jesus, anticipating the reception of a suitable reward, in due season; and we need not be long in the dark concerning the nature of the expected recompense, if we carefully notice that Peter was a Jew, entertaining, in common with the Jewish people, the idea, that the Shiloh of Judah was speedily to make his appearance. To the King of Zion foretold by the prophets, the character of a temporal deliverer was ascribed. On his coming in the power of the mighty God of Jacob, the hopes of the Jews were suspended, for deliverance from the Roman yoke. They remembered the former glory of Jerusalem, the extent of their dominions, and the terror their valor excited in the neighboring kingdoms—and as the remembrance of the days of prosperity increases the sorrows of adversity, they groaned in their degradation, and mourned over the perishing glory of the children of Abraham. But still they hoped for the advent of the promised deliverer—and believed that this hope would speedily be realized.

There can be no doubt that Peter believed Jesus to be the King of Zion. He viewed him in the light, not of a spiritual, but a temporal King. There can be no doubt that with these impressions Peter went forth as the follower of Jesus. These were the impressions of all the disciples prior, yea subsequently, to the resurrection of Jesus. The twain who journeyed to Emmaus, said—"We trusted that it had been he who should have redeemed Israel."

Such being the impressions of Peter, we can readily determine the *nature* of the reward he expected for sacrifices made and services rendered. When he inquired, "what shall we have therefore?" it is most likely he expected an assurance of high exaltation in the temporal kingdom of the Messiah.

Peter was not alone in entertaining expectations of this description—for Zebedee's wife said to the Savior—"Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." "When the ten heard" this request, "they were moved with indignation against the two brethren"—not because James and John wished to be exalted—but because each expected to occupy one or the other of the important and honorable stations requested for the sons of Zebedee. No doubt Peter was especially "moved with indignation" on the cited occasion. He was the first of the twelve who followed Jesus—and although he had simply the promise of being made a fisher of men, why should not *he* be placed on the right hand of the King of Zion, and his brother Andrew on the left?

The propriety of stating the great expectations of Peter, in this particular manner, will more clearly be seen in the progress of the discourse.

2d. The query now comes up for consideration, touching the magnitude of the sacrifices made, and the value of the services rendered, by the apostle. And here it would be well for us to observe due caution, in order to avoid undue crimination, on the one hand, and unjustifiable extenuation, on the other.

"Behold, we have forsaken all, and followed thee; what shall we have therefore?" It is reasonable to suppose, that the sacrifices made and services rendered, should, in all cases, graduate the measure of the anticipated recompense—that expectations concerning the latter, should bear due proportion to the magnitude and value of the former.

Inasmuch, then, as Peter expected an important and honorable station in the kingdom of the Messiah, we naturally conclude that the sacrifices he made in becoming the follower of Jesus, were very great. Do facts warrant the conclusion? Did he come down from the pinnacle of the temple of fame, to toil for the upbuilding of the Master's cause? Did he lay the glittering crown of worldly honour and grandeur at the feet of the Nazarene? Did he leave a palace where pleasure and plenty awaited his call, to become the companion of him who had not where to lay his head? No—Peter made no such sacrifices as these. What did he forsake?—for he affirmed that he had forsaken *all*. Why, forsooth, he was but a fisherman—and had nothing he *could* forsake, except a few fishing nets! And yet, as a recompense for having made this trifling sacrifice and for following Jesus, he expected to be exalted to a station of honor and emolument, in the kingdom of the Messiah!

As, on the one hand, we do not feel disposed harshly to condemn the apostle, so, on the other, we do not feel inclined wholly to justify his conduct. It is true, we are prone to magnify our services, and too frequently anticipate a disproportionate reward—but in thus doing, we act unwisely—and thus much, at least, may be said of Peter. Besure, he forsook all he had—and though it was but little, it was his *all*,—yet we cannot avoid thinking, that he should have restricted his expectations—he should have been more moderate in his calculation of the sacrifices he made, on which if he had placed a proper estimate, he would not have felt disposed to calculate so largely on the prospective reward.

Perhaps, however, we would do well to overlook so much of the apostle's failing, as may not be covered by the mantle of charity. He became professedly a disciple of our Lord, while wholly ignorant of the nature of the Gospel kingdom. And besides,—in looking for an outward reward, he overlooked that inward recompense, the consequence of well-doing,—to which if Christians generally would attend, we should hear much less than we now do, concerning the joys reserved in a future state of existence, simply for those who are virtuous in this.

II. The way is now opened for an application of the subject—for the subject is susceptible of an application—and we think a profitable one. We find that the majority of Christian professors—however strenuously they may contend for disinterestedness—virtually say to the Lord, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" And though they inform us that all they expect to receive will be the unpurchased, unmerited, free-gift of God, still they give us to understand, that if they do not purchase, and merit, that free-gift, they will not receive it,—or, in other words—if they exercise faith, (which is the gift of God) and practice good works, (which are the fruits of faith) they will receive, *as a free gift*, that which they would not have received without.

I have little hope that you will comprehend their views on this point of doctrine. I have stated them as clearly as I can—though I must confess I do not understand what they cannot explain concerning their own views,—and it cannot be expected that I should clearly explain for them, a doctrine by them considered a holy mystery.

1st. The question relative to the expectations of the majority of professing Christians, may easily be determined. Ask one of them what he expects to receive, and he will inform you, that his soul is comforted, while sojourning in this wicked world, with the prospect of "an inheritance, incorruptible, undefiled, and that fadeth not away." If you inquire for the grounds of his expectation, his reply will inform you, in various ways, that his faith and good works are the pillars of his confidence. Should you express a doubt of the validity of the claim, he will tell you, that he has forsaken all and followed Christ, which he would not have done, had he doubted the reception of an eternal reward. He will tell you, that if it were not for the expectation of an eternal recompense, he would not go mourning all his days, nor would he be at the trouble of worshiping God. He cannot conceive what motive the believer in universal benevolence can have for being virtuous—and to evince his sincerity, he will, perhaps, assure you, that were it not for the dread of future punishment, on the one hand, and the hope of endless bliss, on the other, he would cast down and trample in the dust, the cross he now bears as the follower of Christ. From these particulars, and others that might be named, we gather the answer to the

question, touching the expectations of a majority of professing Christians. They expect an endless reward.

2d. Now, as expectation should always be governed by reasonable principles, we should naturally conclude, that the sacrifices made by our brethren who expect an endless reward, are neither few nor small. Surely, as they hope for a recompense of joys, eternal in duration, transcending all the pleasures of earth, their sacrifices made in following Jesus, must be of no trifling nature. Their losses must be very serious—the privations endured exceedingly vexatious—the temptations resisted very alluring—and the labors performed severe and arduous beyond calculation.

"Behold, we have forsaken all." What have they forsaken, in consideration of which they expect an ever-enduring recompense? Give ear, O ye inhabitants of the earth,—*they have forsaken their sins!* What a dreadful loss! They have forsaken the pleasures of sin!—"Well done, good and faithful servant." ———

If the hearer is disposed to exercise charity towards all men, I shall expect him to place the most charitable construction on the motives by which the speaker is induced to proceed with the subject. ———

Peter forsook all he had—expecting to receive as an equivalent the honors and emoluments of a high station in a temporal kingdom,—which honors and emoluments were, at the best, infinitely small in degree and short in duration, when contrasted with never-ending glory. Yet he who expected the former sacrificed much more than they do who expect the latter. Besure, Peter's fishing nets were of small value—yet they afforded the means of procuring a subsistence,—while the sins professedly forsaken by our Christian brethren were not only of no possible advantage to them, but a disadvantage. Yet they expect a reward as much greater than Peter expected, as the enduring joys of heaven exceed the transitory pleasures afforded by 'a little brief authority.'

If I was sure I should not give offence, I would inquire, whether there can be any thing meritorious in being restrained from sinning, while sinful propensities still reign in the heart, ready to burst into overt acts of wickedness, so soon as the restraint imposed is taken away. But this inquiry would have a tendency to impeach the piety of those who affirm, that they would not forsake their sins, were it not for fear of future punishment, and the hope of an exceeding great reward in heaven.

They have forsaken their sins. What else have they done? They have followed Christ—they have taken up the *grievous* cross of denying themselves the *comforts* and *enjoyments* of the wicked—they have left the *flowery* path of the transgressor, and now walk in the *thorny* road of virtue! They are subjected to *vexatious* privations—they are obliged to resist the most *alluring* temptations—and they are compelled to perform the *irksome* duties expected of the Christian! They dare not swear as they used to do—they dare not become intoxicated as formerly,—in a word, they are obliged to forego *all* the pleasures of sin! "What shall we have therefore?"

If the object designed by this plain exposure has been attained, the hearer must be satisfied that he who forsakes his sins, makes no sacrifice of any thing valuable; and that he who becomes a true follower of Christ advances his own happiness. Why, then, should such an one expect a recompense for forsaking the evil and cleaving to the good, apart from the beneficial consequences of the change? What opinion would you entertain of a man, who, after having ceased to do evil through your instrumentality, should expect you to reward him with the most valuable gift in your possession? And what would you think of him, were he to tell you, that, if he thought his expectations would not be realized, he would return like the swine that has been washed to wallowing in the mire?

The truth is, mankind do not so egregiously err in relation to any other subject, as they do in relation to that of religion. For having forsaken their *sins*, (from which they never derived any advantage,)—and for having followed Christ, (in doing which their happiness was increased)—many Christians anticipate a recompense in a future mode of existence,—in nature, and extent of duration, surpassing human thought.

Perhaps the views of Benjamin Franklin, on the subject before us, may be interesting to the hearer. "By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit: how much more, the happiness of heaven! For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may at any time suffer, shall tend to my benefit."

To the general misunderstanding that prevails, concerning the nature and object of the Gospel, the errors we have endeavored to expose, must be attributed. If it were generally believed that sin produces present unhappiness, we should hear less than we now do about future punishment. And we should hear less than we now do about future rewards, if it were generally allowed that virtue and happiness are inseparably connected. These two points of doctrine are plainly taught by revelation, and they are confirmed by reason, experience, and observation. And they only who keep these doctrines out of sight, feel disposed to expect eternal beatitude, simply because they have forsaken their sins and become the followers of Christ. They who consider the pleasurable sensations that attend the practice of virtue, as the reward thereof, cannot consistently maintain the doctrine of an endless reward in a future state of being, or even *any* recompense hereafter, for the virtue practised here. And he who disallows the doctrine of future rewards, to maintain consistency, must discard the doctrine of future punishments also.

III. The improvement of the subject calls for a consideration of the following particulars.

1st. In forming our calculations concerning the magnitude of anticipated rewards, we should place the proper estimate on the sacrifices we have made, or are required to make. Peter, as we have seen, magnified his few fishing nets into something very valuable—i. e. if we may judge from the magnitude of the reward he expected to receive. Yet his expectations were very reasonable, compared with the expectations of many professing Christians. They were comparatively reasonable in a two-fold sense,—what he forsook was, to him at least, worth *something;* and his expectations concerning the recompense were *limited* not only in extent, but in duration. But what shall we say of many of our brethren? The sins they have forsaken were worth *nothing*—yea, *less* than nothing—they were an *injury*. Yet their expectations picture out a recompense *infinite* in degree, and *endless* in duration! If we cannot wholly justify Peter, what shall we do in the latter case? Perhaps we may as well charge it to their lack of consideration; and in so doing, be cautioned to avoid the like error ourselves. He who puts us in the way of being rid of a nuisance of any description, deserves our thanks, and in ordinary cases receives them. We should esteem it a *privilege* to forsake our sins.—a *blessing* to be convinced that in forsaking them, we are delivered from the pangs produced by a moral disease.

2d. In farther calculating the magnitude of anticipated rewards, we should inquire what we have done to deserve them. We act unwisely whenever the reward expected is disproportioned to the actions, by the performance of which expectations seem placed on the proper foundation. Of what virtues can frail man be the author, in three score years and ten, that will entitle him to eternal blessedness? We cannot do more than our duty—and after we have done all, we are recommended to allow that we are unprofitable servants.

I do not affirm that there is any thing criminal in the expectation of an endless recompense for finite virtues; but such expectation certainly argues a presumptuous vanity in the possessor, that is by no means consistent with the humility of the Christian character.

Does any thing we perform, benefit the Savior? This question calls for a reply which pointedly condemns the conduct of many Christians at the present day—and so far as *they* are condemned, Peter is justified. Peter rendered an essential service to the Master, and on this account, perhaps, had a right to expect some distinguishing mark of favor. But even if we allow that they who anticipate an eternal reward are sincere followers of Christ, we are not required to allow that in following the Savior they have been of any advantage to him. They have benefitted *themselves*,—and, however they may have erred in their expectations, their own happiness was the object of pursuit. No doubt Peter had the same object in view—but in subserving that object he was rendering an essential service to the Master.

And besides—Peter endured hardships and suffered reproaches in following Jesus, from which the expectants of an unfailing recompense are wholly exempt. The former was more deserving of favor than the latter can possibly be, if services rendered be the standard for graduating favors. Yet the latter anticipate the reception of a reward infinitely greater than the recompense expected by the former!

Now, if Christians would uniformly inquire what they have done for which they expect to be rewarded—and then remember, that equitable rewards must be in proportion to the works performed, they would find that they deserve no more than they have received. And we can assure them, that, as to rewards, they will receive no more than they deserve. If they have forsaken their sins, their sins will not trouble them; and if they have become the genuine followers of Jesus, they have not lost their reward. If, in imitation of the Master, they have gone about doing good, it will not be necessary to inform them that benevolence opens a fountain of living waters in the soul. If they have "ministered to a mind diseased—plucked from the memory a rooted sorrow—or, rased out the written troubles of the brain," they will not feel inclined to ask, "what shall we have therefore?" If, by kindness and charity, they have dried the orphan's tear, and caused the heart of the widow to rejoice, their own feelings will assure them that they have performed their duty, and conscience will bear witness. For

> "He who hath soothed a widow's wo,
> Or wiped an orphan's tear, doth know
> There's something *here* of heaven."

Finally,—in consulting our own interest, let us carefully remember, that interest can never be subserved by the neglect or violation of duty. And in remembering that happiness is here suspended on the performance of all the duties involved by all our moral relations, we are cautioned to avoid supposing that by our finite virtues we impose an obligation on the Deity to

bless us hereafter. Viewing a future state of existence and the happiness there to be enjoyed, as the free gift of God, we may rejoice in believing, that in Christ, all the nations, families, and kindreds of the earth shall eventually be blessed. AMEN.

"AND BE YE THANKFUL."

Among the great variety of blessings which inspire us with gratitude to Him who is the giver of 'every good and perfect gift,' the rapid spread of the doctrine of Universal Salvation from sin and death, stands preeminent. For with all the blessings of health, of plenty, of political freedom, and of temporal prosperity; with all these favors, and a belief in the doctrine of the unending misery of millions of the human race, and possibly ourselves or friends among the number; all must be shrouded in gloom and the requirement, 'in every thing give thanks,' is arbitrary indeed.

Can we be thankful to God for the gift of existence on the supposition that in consequence of having received this gift we are in danger of being rendered endlessly wretched in a future world? Impossible. For we are really grateful for those things, and those only, which we judge will contribute directly or indirectly to our happiness. But on the supposition that we are liable to be made unspeakably unhappy world without end, He who called us from unconcious, unoffending nonentity, is our greatest enemy; and therefore cannot be the object of our grateful adoration and praise. When parents are blessed with health and prosperity, and their beloved children are enjoying the rich blessings of a munificent Providence, and all within the family circle is gay and joyful; how natural is it for the thinking mind to look up to Him on whom all depend for 'life and breath and all things,' and indulge in those grateful sensations which is a feast to the soul. But suppose while in this holy repast they should think of the unhappy condition in which their lovely children may be placed when they shall have been torn from their embraces by death! Would not this cruel thought change their joy into sorrow? would it not lead them to curse the day of their birth?

It is a happy consideration that, in most cases, parents feel that they and theirs will be provided for in that 'house not made with hands eternal in the heavens.' But it is a happier thought, that the gloomy doctrine of endless misery is so rapidly falling into disrepute; that horrid sentiment, that 'Our Father in heaven' will doom his own offspring to 'misery without relief and without end,' is giving way to the more rational and scriptural doctrine that 'God is the Savior of all men.' Nothing so much rejoices the heart of the christian philanthropist, as to see mankind cherishing those views of God and the purposes of his grace, which afford them peace of mind, make them grateful to God, cause them to exhibit good will to men, and serve to reconcile them to the allotments of Providence.

What is all our boasted political freedom, if the mind must be doomed to perpetual bondage through fear of death, and the wrath of God after that trying event? What real pleasure is there in the possession of health, if we are in danger of being preyed upon by sin endlessly? What happiness would there be in the society of friends should we reflect that we may be compelled to keep company with devils forever? and how much pleasure would there be in the possession of plenty here, and in the participation of the bounties of nature's God, should we fear that we must feed on the fire of hell to all eternity? But these unscriptural dogmas must soon die away before the light of truth, like as other unreasonable sentiments and practices have given way to sober thought and enlightened reason.—Those of us who are now in the meridian of life if we live to the common age of man, shall have the satisfaction of seeing the next generation free from the fear of an endless hell, and enjoying more exalted views of God and his grace than what are generally possessed now. The time cannot be far in the future, when it will be more rare to hear a clergyman attempt to prove the doctrine of endless misery in the immortal state from the scriptures, than it now is to hear them proclaim the salvation of all mankind. Now kind reader, while our hearts glow with gratitude to God in view of the rapid and powerful march of truth, let us in ourselves and conduct, preach the blessed doctrine of a world's salvation by the grace of God; and let this grace dwell in you richly '*and be ye thankful.*"—*Christian Pilot.*

SCRAPS OF CRITICISM.

Repent ye, for the kingdom of heaven is at hand."—Matt. iii, 2.

The word *repent*, in this instance, signifies a change of life, a change for the better. By repentance is generally understood in these days, a supernatural change of a man's nature; but we read of no such change in the scriptures.—"*Repent*, for the kingdom of heaven is at hand," i. e. reflect on what you are doing. You are pursuing a wrong course of life. Turn to righteousness. Hence it is said, verses 5 and 6, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing *their sins*," not confessing their wicked nature.

The *kingdom of heaven* here spoken of was the gospel kingdom, the moral reign of Jesus Christ, which he came to establish among man. It was not a kingdom of place, but of moral power; not of pomp and display, but of a mild and secret influence swaying the heart. Jesus came into the world to teach new doctrines, to set up new moral precepts and laws, and bring men to acknowledge and obey new principles.—His throne was established in the heart; and as a moral king he thus swayed the sceptre over all who acknowledged his authority. Such was the kingdom of heaven which he came to establish. To become members of this kingdom, the Jews, in the time of John, were required to change their lives, to reform, to "bring forth fruits meet for repentance," or, in other words, to produce the proper fruits of reformation. We here see the propriety of the call—Repent, change, reform. A new dispensation is at hand! A new king is about to reign! This great change in the moral world requires a corresponding change in your hearts. The ignorance of former ages God winked at; but *now* he commandeth all men every where to repent. Why? Because Jesus has begun to rule and judge the nations. The gospel day has come, in which God will rule and judge the world in righteousnesss by the Lord Jesus Christ.

Modern preachers say, Repent, for the kingdom of HELL is at hand. We should always urge men to repent by arguments drawn from *heaven*. It is with the utmost propriety that Universalists call on men to repent; they bring a religion so different from any other now prevailing, that men in order to receive it must repent, change, reform. It is the kingdom of *heaven* not of *hell*, and we say to all, "repent, and receive it, and bring forth the proper fruits of reformation." Live holy lives, love one another. —*Trumpet.*

PROGRESS OF TRUTH.

A late number of the Boston Trumpet contains the address of Br. T. J Greenwood, at the recent Dedication of the new Meeting-house in Spencer, Mass. from which we extract the following:

Contemplation on the recent rise, and rapid growth of your Society, and on the flattering prospect which now lies before you, carries my mind irresistibly back to the time when the immortal Murray first planted his foot upon these western shores; when he found the professedly religious face of the country, what the natural had been but a few years before, a wilderness, whose denseness the sun of divine goodness had scarcely been permitted to penetrate! Then were the minds of men grovelling under the influence of those doctrines which had countenanced and led to the most intolerant conduct towards all who could not bow to the supreme dictation of one infallible sect, who had even arrogated heaven to itself, to the exclusion of all the rest.

When Murray came to such a people and proclaimed to them, as did his Divine Master, that all mankind are brethren, and that one is their Father, which is in heaven,—he was immediately met by the most unrelenting opposition; and not only his doctrine, his motives, and his character, but even his person was assailed while standing in the consecrated desk! But nothing daunted, he continued in his master's field sowing the precious seed. And mark the change! Scarce half a century has rolled away, and there is scarcely a village or a hamlet in our wide-spread republic, where the influence of the doctrine he then taught, is not in some degree, known, felt, and acknowledged! Societies, resting on the faithfulness of God's promise to Abraham, to His Son, and to the world, are rapidly springing up on every hand—believers are multiplying even in the churches of our opposing brethren, with wonderful rapidity, and the partial doctrines, in which men formerly believed, are fast going into disrepute among their former friends.

The huge fabric which the wealth and wisdom of the world had erected, to support the doctrine of a kingdom of eternal death, and sin, and darkness, in opposition to the peaceful kingdom of the Lord's anointed, is tottering to its fall! Already are the weather-stains seen upon its walls; the seams are opening in its sides, and its very foundation pillars are sensibly yielding to the pressure of eternal truth! The watchmen who were placed upon its upper walls are seen deserting their posts, and they utter sounds portentous of its speedy, and its mighty fall! One by one they are yielding the cruel and unreasonable dogmas for which they have long contended, till scarcely a relic can be found, by which they can be distinguished from the sects which they formerly persecuted.

Once the hopeless damnation of infants,—the doctrine of original sin, and the "total and innate, and carnate depravity" of the human race, formed the theme of their most labored messages, as resting on the word of God. Now, they are acknowledged by them, as having no other foundation than in human systems! The change has been wonderful! It could have been produced by nothing less mighty than all-powerful truth! It is the Lord's doing, and marvellous in our eyes;—And it is a felicitous circumstance to us, my brethren, that as these barbarous notions, the relics of a barbarous age, recede, gospel truth is destined to take their ground. Never was the decline of the power of partial doctrines, more obvious than at the present day—and never had the lovers of the doctrine of universal grace, more cause for gratitude and thanksgiving to God, than now. Within the first six months of the current year it was estimated, if I mistake not, that the accession to our cause, of preachers, and supporters, amounted to as many as were included in the whole denomination in our country but twenty years ago! Who, my brethren, under such circumstances,—who that loves the cause of universal benevolence, feels not inclined to thank God and take courage, in his labors to emancipate the human mind from the bondage in which it has been held? Who, that lays claim to the title of philanthrophist, does not feel inclined to redouble his exertions in the noble enterprize?

Original.

WHEN I WAS A PARTIALIST,

I felt as if an angry God was above me, frowning with all the fury of incensed Omnipotence—with the shafts of eternal death in his hand, ready to strike immortal anguish into my soul. Before me yawned the frightful crater of hell's horrid volcano, while subtle and malignant fiends were pressing and goading me on to its depths forever. On my right hand, in dreary prospect, seemed a vast and interminable desert, peopled by malicious fiends and swarming with fiery serpents—while on my left, hung the 'blackness of darkness forever' in one continued cloud, wherein played lightnings of forked vengeance; and vials of hot displeasure were ready to be poured in wrath upon my head. Around me was a sickening world—every breath pollution—"life itself a cruel bitter," and society the bane of death—death an introduction to the wailings of the damned, and futurity a grapple with the pains of hell forever—within me was unutterable anguish! Horrid! horrid! But,

Now I am a Universalist,

A kind and benignant Father reigns above me, smiling in changeless love—in his hand is the sceptre of sacred promise. Before me are opened the portals of immortal felicity, and the voice of 'glad tidings' invites me to realms of day.—Shaded in the long distance, I behold the gloomy prison of partialism behind me. On my right hand, flows the pure river of salvation—on my left, I behold a distant and deluded multitude, following a wild and frantic spirit of darkness, called fanaticism; but a voice from the captain of my salvation, quells every fear by assuring me that they shall remember and turn to him, and none shall be lost!

A bright and beautiful world is around me, beaming with ten thousand tokens of our Father's love. Life is a sweet and grateful blessing, and society, a banquet to my affections. Death is now the gate to endless joy, and futurity, the enjoyment of God, and the spirits of just men made perfect for ever—and the peace of God, which passeth knowledge, reigns within my heart! *Amen.* S. W. F.

Philadelphia, 1834.

Original.

JUDGMENT.

It was confidently asserted, by the very learned Grotius, Locke, and others, that the apostles and disciples, believed and taught, that the day of judgment, i. e., in the popular sense, would take place during their natural lives, or very shortly after. This is a powerful argument in favor of the hypothesis I have formerly established in a Pamphlet on this subject. The fact of no such kind of judgment having taken place, shows, to a demonstration, that the general view of such a judgment is altogether erroneous. The bias of education in these great men, lead them to expect such a judgment, but as such a judgment did not take place, they must, of necessity, conclude that the apostles were in error. But how simple, and beautiful, is truth, and how complicate and absurd, is error! The Savior, as plain as language will admit, had said, "There be some standing here, which shall not taste of death, or die, till they see the son of man coming, &c." And again, "This generation shall not pass away, till all these things be fulfilled." Now it was the misfortune of these great and good men, (for it was their greatest glory to defend the heavenly system of christianity,) by their mistake in this instance, to give that system which they labored to defend, a most deadly wound, and the more to be lamented, because it was from the hands of its best friends, and undesigned. For what is the nature and obvious tendency of the truth they assert, and the error they did not apprehend? Plainly this:—The apostles, *inspired* men, were in error, on one of the most prominent doctrines in which they professed to be inspired; and if in error on this, there is no confidence to be placed in the New Testament, or christianity. This is an unavoidable consequence; for one of two things, must be true. Either the apostles were mistaken, or Grotius, Locke, and a host of other men called orthodox, are in error. *Which* is the fact, and who are right, the intelligent Protestant must decide. If the first, then these men are wrong. And that they are wrong, we have abundantly shown elsewhere.* That celebrated Scotch critic, Dr. McKnight, has fully shown, that these giant's in learning and wisdom, were mistaken. It is the glory of Protestantism, that the Scriptures are their own interpreters, and all doctrines, or dogmas that will not bear this test, will finally be exploded. As moral freedom, and dispassionate investigation advance, truth, heaven-born truth, must and will prevail. That debasing and demoralizing terror of priestcraft, is fast giving place to rational argument and sound logic; and the language of tyrants and fanatics, "you'll be damned if you believe this, and you'll be damned if you believe that," is treated with its due contempt. We rejoice that Dr. McKnight, and Dr. A. Clarke, have done much for truth; but truth is generally gradual in her developements. She emitted the first spark effectually in Luther, the next in Calvin, the next in Arminius; then, in Wesley, Fletcher, Clarke, and others. These sparks have kindled into a mighty blaze, which is augmenting as truth is advancing. Truth is imperatively pushing forward its advocates, in spite of all opposition from friends or foes. It cries to us, as to St. Paul; "*You* are debtors, both to the Jews, and to the Greeks;" and being so, we are constrained to show, that we have to detect the mistakes of these good men, who, themselves, have detected those of others: and though we honor them much, we must expose their errors. They went as far, perhaps, as they could, (or, shall I say, *dared*,) under their circumstances. Their darling prop must be kept up, but it is gone, and the axe of truth is cutting it *down*.

I beg the reader's attention to the words of these men. Dr. McKnight, in his works, article, "Coming of Christ," has successfully proved Grotius and Locke, to have been mistaken, and in error: and the only passage on which he himself has based his own doctrine of the personal appearance of Christ, and his general judgment, is Matthew, xvi, 27,—the very passage in which Christ told his disciples that some of them who heard him, should not die till the event should take place! Wonderful and amazing as this is, it is a fact. What shall we say? We must say, astonishing, astonishing! But we cannot stop here. Our respected friend, Dr. Clarke, must partake of our criticism; for he has adopted Dr. McKnight's words as his own, in a quotation; and yet, we find in his annotations on this very passage, a full accordance with our own views. His words are, "It is very clear, that the whole passage has no reference to the day of general judgment," &c. We ask again, what shall we say? We are again amazed. Another lucid evidence of the insurmountable prejudice of early opinions. The more we examine this subject, the brighter it appears. There is an unsullied beauty in the language of the New Testament. The intricate difficulties and unending jargons of self-styled orthodoxy, are all overturned, by letting the scriptures explain themselves. Let the words rendered by our translators, *World*, *judgment*, and *everlasting*, be understood in their proper sense, and as the most learned of our opponents admit, they are so plain, that a way-faring man can not misunderstand them. How can these professed interpreters of the sacred scriptures, realize the truth of their own dogma's of a literal judgment, after this world shall be burned up with literal fire and brimstone, and tell, in poetic style, the "beauty of the morning of that day,"† while the whole is based on texts of the plainest import, and by a proper explanation of a single word, would be plainly understood by the humblest capacity. They labor, twist, and metamorphize these passages to make out a darling dogma, and while the text speaks of no such subject, they go on with an energetic and inflamatory use of language, to work upon the fears of an unsuspecting people, and finish the whole with an awful quotation from the Revelations. "He that addeth to the words written in this book, God shall add unto him the plagues written therein." Then, they go on adding, as usual, telling them to be very solemn, for it will be a very solemn time when they will be calling for "the rocks and mountains to fall upon them," &c. &c. &c. We think it perfectly right, that people should be solemn, under certain circumstances; but when they are frightened out of their senses, by such false glosses, it is time the advocates of christian and civil liberty, should boldly oppose such perversions of the word of God, and expose such artful manouvres, to prostrate that reason which God has implanted within the minds of all sane men. We ask, How can these professed interpreters of Scripture, wittingly pervert the word of God, and yet profess to have to render their account at their great day of judgment, when all the inhabitants of the earth, from Adam to the last man, shall be judged and rewarded, or punished fer all the actions of this life. Should our language sound severe, we intend no offence, but are compelled by the cause of truth, to expose error. We appeal to all who have heard such preaching, if our statements are not correct. In all alarming sermons, (as they are called) if they do not predicate them on those passages, which, when fairly interpreted, and which they themselves, (in their dispassionate moments) admit to have a different meaning—for example: "For the son of man shall come in the glory of his father, and with the holy angels, and then shall he reward every man according to his works," &c. "Then shall they call upon the rocks and mountains to fall upon them, and hide them," &c. "The mighty Angel shall stand with one foot on the sea, and the other upon the land, and cry with a loud voice, time shall be no longer"—"that the elect shall be gathered from one end of heaven to the other"—"that the sun shall be darkened, and the moon turned to blood"—that "the stars shall fall from heaven," &c. and interspersed with all this, their own embellishments,—"saints rejoicing—children screaming—mothers praising—husbands weeping—wives exulting—devils howling, writhing, grinning," &c., with all that imagination and language will supply. Yet every passage we have quoted, has no such meaning, and they themselves say so; and we hold ourselves ready to prove it, from their own words, when they are stript of improvements, and let them explain themselves; they are as plain as possible. Yet these men talk of having to render up their accounts for every word they say, and dwell much upon those passages which speak of "adding to the word of God," and of consigning those who do so, to the wrath of a furious Deity—not recollecting that they are pronouncing their own sentence, if their position be true. W. W.

Philadelphia.

* See a pamphlet, entitled "Day of Judgment Considered, by a Layman."

† Maffit's Pulpit Sketches.

It is always safe to learn, even from our enemies—seldom safe to venture to instruct even our friends.

MESSENGER & UNIVERSALIST.

SATURDAY, JANUARY 11, 1834.

Lecture in the Orchard-St. Church,

Sabbath (to morrow) Evening, 12th inst. commencing at 7 o'clock precisely. Subject, Psa. ix, 17, "*The wicked shall be turned into hell, and all the nations that forget God.*" Preacher, Mr. Sawyer.

PAST--PRESENT--FUTURE.

January 1, 1834.

"The old year has gone—and the new one is here; Farewell to the old one—all hail to the new."

And such is the flight, and such are the changes of time! And thus "we spend our years as a tale that is told!"

It is well to pause a moment, and allow memory to survey "the things that are behind," ere we permit imagination to look upon the "things that are before." It is only by taking a retrospective view that we can be brought to realize the rapidity of the flight of time—for when viewed prospectively, time generally appears long, and we often feel impatient of its tardy progress. The ancients presented these truths to the outward eye. They represented Time by the figure of an old man, who was entirely bald, with the exception of a single lock of hair, which was before. They thus intended to convey this most useful idea:—that if we do not seize Time by the forelock, while it is advancing, we cannot arrest or detain it when it has past. This old figure carried a scythe in his hand, with which he cut down all living things, as a mower cuts down the grass of the field. In his progress, he hid behind him an ample pair of wings, and seemed to move slowly with the faltering step of decrepitude; but when past, he flew with inconceivable swiftness.

——"We take no note of time,
But from its loss. To give it then a tongue,
Is wise in man."

Yea give Time a tongue. Let him speak to us of the years that are numbered with those beyond the flood. Let him caution us against speaking of the brevity of human life, of the rapidity with which our days and years depart—if so be that we have not duly improved time and opportunity. A useless life cannot be too brief—and time unimproved cannot too swiftly pass away. Human life is long enough, if it be properly spent: it is too long if it be abused.

If we allow memory to retrace the pathway of our pilgrimage thus far, we shall, I doubt not, behold many a barren spot—many days of negligence and inactivity, over which we shall mourn, if we have lived long enough to feel the consequences of former inattention and sloth. But the barren spots beheld by memory in the pathway of human existence, will not be rendered fruitful by the tears we shed; and all the advantage that can accrue from melancholy retrospect, must be sought in the determination thereby induced, to profit in the future by the experience of the past.

In pondering on the changes we witnessed in the twelve-month that has departed, many of us will have occasion to mourn the loss of relatives and friends. Many of those who, one year ago, wished us "a happy new-year," have entered upon another existence, where duration is not measured by days and years. And it is not among the least of the benefits of "the faith once delivered to the saints," that, "as sorrowful but always rejoicing," we were enabled to commit 'the body to the earth," and commend "the spirit unto God." "In believing, we rejoice with joy unspeakable and full of glory." May we ever so feel the genial influence of Gospel truth, as sincerely to say, "The Lord gave, and the Lord hath taken away: *blessed be the name of the Lord.*" Though some of our friends and comforts have been taken away, we should not fail to remember, that many friends and comforts are still allowed to us; and that "as our days are, so shall our strength ever be."

The prosperity of Zion—the rapid progress of the principles of the Redeemer's Kingdom, and the prospect of the continued advancement thereof, should fill our hearts with suitable emotions of joy and gratitude. The waste places of the earth are beginning to bud and blossom as the rose, under the influence of that Gospel which shall be "good tidings of great joy to all people." Multitudes who once groaned in the dungeons of Mystery Babylon, are now hymning the praises of God in the sanctuary of the New Jerusalem. And we feel our hands strengthened and our hearts encouraged, in spreading a knowledge of Emmanuel's love. Let us pray the Master of Assemblies to send forth more laborers into the Vineyard of eternal life; and let those who are already engaged in the good work, whether they be ministers or laymen, so labor as to triumph "by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right and on the left." *Let us carry into practice the principles of the faith we profess;* and the year upon which we have entered will not close without inducing many who now oppose us, to ground the arms of rebellion, and set their seals to the truth of the testimony.

As to futurity, the book is sealed. But instead of weeping because we cannot open and peruse it, let us confidently believe, that it will be opened for our inspection as fast as may be thought best for us.—We may rest assured that nothing that is written therein can contradict the precious promises of the Divine word. "God is Love." He ruleth over all. Let us be glad and rejoice in prospect of the eventual blessedness in Christ of all the nations, families and kindreds of the earth. Amen. A. C. T.

A NEW YEAR'S PRESENT.

We do not much like the idea of editors or publishers making their own columns a medium of pointed commendation of their own labors, and yet there may be cases in which it is in some degree allowable. We have flattered ourselves that the following may be one, and have so far yielded to its influence as to give place below to the Letter of our zealous friend, with a trifling omission.

It will doubtless be remembered by those who have read the Messenger for a twelve month past, that in the beginning of the last year an unknown friend enclosed us a Ten Dollar Bill as a New-Year's Token, the note accompanying which we published in the Messenger. It is scarcely necessary to say that the following is from the same zealous individual, (as we learn both from the hand writing and an acknowledgment therein) enclosing the same sum to the same object for this year. Our private conjectures last season led us to place it on our book of gratitude to the account of a special friend, who has in various ways demonstrated his interest in the welfare of the Messenger, but circumstances pertaining to this year's gift induce us to the belief that we misjudged in the last, and that we are indebted to another, and not the less respected friend, for these delicate and valued testimonials of interest in the paper, and regard for its conductors.

But what matters it whether we know him or not? Does that lessen the value of his kindness? By no means. On the contrary the very manner in which he has chosen to exhibit it, far enhances its value.—☞ *It comes to us with the seal of sincerity,* and he may be assurred, on behalf of ourself and associates, that its recollection will not be easily effaced from our minds.

We also feel obligations to be rapidly accumulating on our hand, not only in the ordinary relations of life, but in regard to the interesting but despised cause in which we are engaged. To our friend "Philanthropist" we are not the least indebted, on this latter score, by any means. If we mistake not we have met him in many of our public meetings, and have always found him prompt in every measure that has been deemed advantageous in advancing the interests of the paper, and in promoting our general cause, for the year or two past And the success which has attended our common exertions cannot but be most gratifying to one whose hopes and feelings are so strongly identified therein, as those of the individual whom we have now in our mind. We can only say that it is our most ardent prayer that nothing may be allowed to occur, which shall in the most distant manner cast a shade over the bright and glowing prospect before us, not only for his sake, but for the sake of every "philanthropist."

Friendly admonitions from the aged should ever be kindly received by the young. To us, at least, they are welcome. Our friend assures us he does not design reproof. Still we may be obnoxious to it. We are as deeply sensible of the benefits of the course pointed out by him, and as dearly attached to it, as he can possibly be. We fully recognize the relationship of man. We *would*, so far as is possible, plead with them by every tie of kindred—we would beseech them by every principle of kindness to "come now and let us reason together"—*as brethren.* But under the abusive treatment Universalists are too frequently called upon to suffer from opposers, they are liable to swerve too much from these excellent rules. We believe they generally claim no extraordinary exemption from the common frailties of our race. From the impulse of the moment, the pen, or tongue, may be made to utter things which our more sober judgment would gladly recall. Such *has been* the case with *us*, at least; but we hope it has not been often in the *past*, and that it may not be often in the *future.*

While, however, we thus unqualifiedly admit this universal obligation for kindness from man to man, we as firmly believe there are times when great energy and decision of manner are required—that "rebuke" should be given unhesitatingly, and "sharply." The only difficulty is to determine when it may be judiciously administered. Happy is he who does not misjudge in this important matter. We honestly feel that occasions have presented themselves in our own experience, as public journalists, when rebuke was strongly demanded from us; but in all our course, with whatever severity our remarks may have seemed to be characterized, we have aimed not to do violence to the law of kindness before alluded to; and we have one special favor to ask, in all decisions on our conduct, which is, that whenever we are weighed in the balance, let there be placed in the scales to our account—*good intentions.*

With these acknowledgements, concessions, explanations, etc. we reciprocate the kindness expressed by "Philanthropist" in the closing part of his note, sincerely desiring, ourselves, that his prayers for our future usefulness my be abundantly realized.

P.

Messrs. Editors—We are again permitted to join in the busy throng in hailing the morn of another New Year. I am disposed to make my best bow to St. Nicholas for this good old custom of morning visits. For a season we leave the cares and turmoils of business behind, and suffer our affections to kindle into something like honest friendship. It also affords us an opportunity of rendering some slight acknowledgment for the numerous obligations we are under to our fellow men. It has pleased our Heavenly Father to make the common wants of his children one of the strongest ligaments of a social compact, whose most attenuated threads

are essential to the best interest of all. The obligations which I am under to my fellow-men have been accumulating on my hands for more than half a century, and in turning over the pages of this long list, I find myself very considerably indebted to the Editors of the Christian Messenger, for their zeal and perseverance as Editors of that paper. I believe that I hold *flattery* in that contempt which it so properly deserves, yet there are circumstances in which entire *silence* would be unjust. The Messenger, and I may add most other public prints of the kind, have been very useful in disseminating a doctrine which we believe worthy of men of sane minds and honest hearts. I am as much disposed as any one to believe that no man is entitled to respect who is unwilling to earn it by a virtuous and well ordered life; yet I do less than my duty if I treat those of my fellow-men with cold neglect who are arduously laboring for the public weal. * * * * *

* * * * A few words more and I close these imperfect remarks. They are intended as an admonition and not reproof, and would to God that I had a voice that could be heard by every Editor of a Universalist paper in the United States:—

Suffer nothing that wears the least appearance of sarcasm or keen reproach to enter your columns. There is every reason why you should not. It is unchristian, impolitic, and often unjust. It should always be remembered that error is but a disease of the mind. Men having the same interests naturally pursue the same course. We are passing to that "undiscovered country from whose bourne no traveller returns." If early impressions have cast prejudice over the minds of men, will you begin to convince their understandings by first awakening their baser passions? Do this once and your brother traveller will not hear you when you are ready to reason with him. Then let this be our motto:— "*Come let us reason together.*"

I herewith inclose a small sum which you will please receive as a token of unfeigned respect. That you may be preserved, for usefulness to yourselves and the public, shall be the prayer of your friend and humble servant,

PHILANTHROPIST.

New-York, Jan. 1, 1834.

UNIVERSALISTS DEISTS.

There is a malignity in the following article which is really pitiable. We have too much of that charity which 'rejoiceth not in *iniquity*, but rejoiceth in the truth,' to feel any pleasure in witnessing such conduct in professed christians. And we would suggest to the author and publishers of the article alluded to, that *truth* cannot be sustained, nor *error* destroyed by *falsehood*. A good cause does not need, good men will not employ, it. The article, it is scarcely necessary to say, is from the Reformed Dutch paper of this city.

The Universalist Newspaper.

Mr. Editor—You have heretofore spoken of the triumvirate of Unitarian Universalists who publish a weekly paper in this city as Deists.—They attempt to prove that God will not punish sinners eternally, and therefore it is somewhat important to ascertain whether they believe the Bible is the word of God. I have therefore extracted the following passages from a sermon published in their paper on the 7th inst. The sermon is one of a regular course which they give, as expressing the views of their denomination, and consequently they are responsible for the sentiments it conveys.

EXTRACTS.

"I am sometimes astonished at the stupidity and rashness of some men in relation to the Bible * * * * I do not deny that it contains some few anachronisms.* It doubtless contains some mis-translations and perhaps more interpolations." "We do not pretend to affirm that every word contained within the lids of this Book (the Bible) was given by inspiration of Almighty God. No. The Book is ancient; and has passed through many editions. There may be some mistakes in it.' The author of the sermon concludes "with this word of advice.—Whenever you read the scriptures (especially the New Testament) be careful to remember the great length of time which has elapsed since they were written," *and he might have added, remember it was predicted there shall be false teachers among you, who privily shall bring in damnable heresies.*

* Errors in computing time.

The point which our lynx-eyed opposers wished to make out was that Universalists are Deists, i. e. unbelievers in Divine Revelation. It was not enough to prove one so, but the "triumvirate of Unitarian Universalists," and the whole denomination must likewise be involved in the condemnation. Hence the *editorial* correspondent of the Intelligencer says, "The sermon is one of a regular course which *they* [the triumvirate] give, as expressing the views of *their denomination*, and consequently they are responsible for the sentiments." We would have charity, but really this is saying what we believe the writer *knew* to be *absolutely false*. In the first place the Christian Messenger does not and never has published a regular course of sermons. This the writer *knew* or should have known. In the second place, if it did present such a course, the writer knows that the editors are not responsible for every idea which it might contain, nor is the denomination to be held accountable therefor. But granting all that the writer asserted to be true, we would ask the question, has he made out that we do not believe the Bible is the word of God?

To judge of ones opinions, did we choose to be candid, we should not select scraps from his writings, taken from their connexion and presented in an unfair light. This the writer of the article has done. Let any man of candor read the whole sermon from which he has extracted, and if he can affirm that it favors infidelity we shall hereafter distrust our senses. The author of the sermon says,

"They [the Scriptures] come to us as the word of God. They carry with them strong internal evidences of Divine Originality. They bear the impress of Heaven. They are abundantly supported, &c. * * * * The word of God remains steadfast—and shall abide forever! * * * * We esteem this sacred volume above all price. We prize it as an invaluable treasure. And he who would strive to rob us of the consolation it affords, is an ENEMY."

Such is the language of Deists! It was relative to the inconsistencies of those whom he calls "*reformers or free inquirers after nothing*," that the writer says, "I am sometimes astonished at the stupidity and rashness of some men in relation to the Bible. He immediately adds,

"I admit that it contains some things that are hard to be understood! I do not deny that it contains some few anachronisms. It doubtlessly contains some mistranslations and more interpolations.—There are some *seeming* contradictions too, which need close *examination*, rather than hasty *condemnation*. But are these sufficient reasons for calling this sacred volume an heterogeneous mass of fable, history, heathen Mythology, and falsehood?—Are these good reasons for calling those who publicly advocate its doctrines "knaves," and those who receive and rejoice in them, fools?

We do not pretend to affirm that every word contained within the lids of this Book was given by inspiration of Almighty God. No The book is ancient and has gone through many hands, and gone through many editions. There may be some mistakes in it. But there is not one that essentially militates against its Divine Authenticity."

Whether the author of the sermon here used that cautious and qualified language which the subject merited, is not the question, but whether he affirmed, or has left fairly to be implied, that he does not believe the Bible to be the word of God. This no honest man who will read the sermon, can pretend. Hence we pronounce the article from the Intelligencer to be uncandid, untrue and malignant. S.

PUBLIC DISCUSSION.

By the following article of Regulations, mutually agreed upon by the parties, it will be perceived that another public discussion is soon to be held on the all-important question, Is the doctrine of endless misery taught in the Bible?

We are unacquainted with Mr. Payne, but understand that he is a Congregational Clergyman of very respectable talents, and amiable manners. If Mr. P. comes to the discussion with proper feelings, and from opinions expressed to us, we doubt not that he will, it must be an interesting meeting. for we are sure that he will find in our worthy Br. Hillyer a candid opponent. P.

"We the undersigned mutually agree to meet for Public Debate in the Congregationalist Meeting house Stanwich Society, town of Greenwich, county of Fairfield, Conn. on Wednesday the 22nd of January next, at 10 o'clock A. M. to discuss the following Questions:

1st. Is the Doctrine of Endless Misery taught in the Holy Scriptures, or is it not?

2nd. Is Jesus Christ equal, or inferior, to the great Jehovah?

3d. Is there now in existence a personal Devil who was once a holy angel before the creation of Adam?

4th. Will there be a general judgment subsequent to the general resurrection, which will result in the separation of mankind?

The first question shall be discussed till it is mutually agreed between us to pass on to the next, and so continue, till all the questions are discussed.—Previous to the discussion of these questions each is to speak one hour on Matthew xxv, 46, after which each shall speak in turn fifteen minutes till the discussion ends The person who speaks first the first day, shall grant his opponent the privilege to speak first the second day, and so change. The discussion shall continue two hours in the forenoon, and two and a half hours in the afternoon, each day. And we hereby mutually agree that we will neither of us publish or cause to be published any part or parts of the discussion which shall take place between us through the medium of the press. Each speaker shall have the privilege to choose a moderator, and the two chosen shall select a third.

THOMAS PAYNE, *Congregationalist.*
SHALER J. HILLYER, *Universalist.*
Dated Stamford, December 30th, 1833.

ANOTHER LIBERAL INSTITUTION.

By the last Universalist Watchman, we learn that at a late Conference in Woodstock, Vt. the subject of establishing a Literary Institution in Vermont, (to be under the especial patronage of Universalists) was introduced, and Messrs Huntington of Lebanon, Bell, of Woodstock, Ransom of Norwich, and Balch, of Claremont, N. H. were chosen a Committee of Correspondence to confer with the ministers and laymen in the connexion on the subject, and to call a general meeting at such time as they deemed most advisable. The meeting is called for the 12th of February next, to take place at Norwich, Vt. Capt. Partridge has made proposals to our friends either to lease or sell to them his spacious buildings at Norwich, for the object. In a letter to Br. Bell, Capt. Partridge states that the whole expense of buildings, land, &c. was rising of $15,000, which he thinks is at least $500 less than the same accommodations could be obtained now. He proposes to deduct $1000 for repairs, and still another $1000 for wear and tear, and would then subscribe $2000 toward the purchase, to be deducted from the whole amount, bringing it at $11,000. In addition, he will make a present of the Library consisting of 600 volumes, and also of an extensive Apparatus, and if necessay to promote the interests of the Institution, he will give one year's

instruction and lectures (gratuitously.) "I am very desirous" says he, "of seeing at least one Institution in New England established and conducted on a broad and liberal basis." We hope our friends at the north and east will succeed in arrangements for complying with what we should deem the very liberal offers of Capt. Partridge. We cannot answer it is true for the value of the property, but if his estimates are at all correct, his propositions are generous in the extreme. We hope the meeting on the 12th Feb. will be well attended, and effective measures adopted. P.

THE SOUTH.

A letter from Br. Andrews, under date of "Monroe, Walton co. Ga. Dec. 25th," left him in good health, and apparently in fine spirits. He was intending to leave soon for Montgomery, Alabama. He remarks in the closing part of his letter—"I yesterday received a letter from Br. Camp, of New-Orleans, inviting me to pay that city a visit. I expect to do so, and there meet my family from Pittsburgh about the last of February. I also received per same mail an invitation from our friends in Charleston. S. C. to settle with them. This I cannot do at present. Do try Br. Price and get 4 or 5 active ministering brethren to come South. I *know now* of places where that number would meet with *liberal* support." P.

MORE CONVERSIONS.

A letter from Welch Run, Pa. of Dec. 17th, to the editors of the Southern Pioneer, states that at a meeting of the Dunkards there the previous Sabbath, "the Preachers came out boldly in defence of the final restitution of all things." Liberal sentiments are said to be rapidly progressing in that section. P.

☞The letter of Br. S. R. S., Clinton, with the inclosure, came safe. The credits have been made as desired, to H. G. D., E. S., S. B., and S. M. S. D., all of Sullivan, and J. F., Chittenango.—The former remittance alluded to was received and credited W. P., Westmoreland. We tender Br. S. our sincere thanks for the closing expressions of his letter. May we not look to him for some little aid in its columns? To us it would be highly acceptable and we are confident none the less so to our patrons. P.

PAIGE'S NEW WORK.

We have barely room to say that Mr. B. B. Mussey, Boston, has published 'Selections from eminent Commentators' agreeing with Universalists in their interpretations of Scripture relating to punishment, by Lucius R. Paige. All orders addressed Mr. Mussey, 29 Cornhill, will be promptly attended to. P.

☞NO. 5.☜

We find on examination of our extra edition of the Messenger, that No. 5, of the present volume, runs short, and we are suspicious that some of that No. have by accident got mixed with No. 6, and have been delivered to subscribers either in the city or country, or both, in room of No. 6. We are strengthened in this suspicion by the fact of having had two or three of No. 5 already returned as sent in room of 6. Each of our subscribers, therefore, who have received 5 instead of 6 will do us a very material favor by returning it to us. We publish a regular edition, and the loss of that No. will effectually break a set. We urge a special attention to this, in complying with which, our subscribers will do us an essential service. Those out of the city can do them up in a wrapper, and direct them "*Messenger and Universalist. Pr 2 Chatham-Square, New-York,*" and those in the city, when more convenient, can hand them to the Carrier. P.

The Appeal and 213 Questions.

Subscribers to the fund for the distribution of the "Appeal and 213 Questions" in this city, are informed that we are now prepared to deliver the full number. Each subscriber will therefore please call at the Office of the "Messenger and Universalist," No 2, Chatham Sqare, as soon as he can possibly make it convenient, and receive the balance that may be due him. If there are any cases in which it is not convenient for individuals to distribute the whole that may belong to them, there are other persons who will readily take the trouble of circulating them. And for this reason it is desirable that each one should call at the Office, as early as convenient, that the necessary arrangements may be made to this effect. A week or two more may see the remainder disposed of, which will give a circulation, of the Pamphlets alone, mainly in this city, of 5000 to 6000 copies! P.

UNIVERSALISM IN DEATH.

Let those of our opposers who are continually asserting the insufficiency of Universalism in death, peruse the interesting obituary notice of Mrs. Craig, by Br. Hallock, in this No. It will afford one instance at least, of strong consolation in the last trying scene. P.

Original.

OLD PREACHERS OF UNIVERSALISM.

Br. Price—You will probably be surprized to learn that there have been some preachers of Universal salvation in this state, (Georgia) in days long gone by. Such is the fact. I have heard of several. *Isaiah Eisland*, lived near Milledgeville, about twenty years ago. He is spoken of, as a man of good character, and preached the doctrine, I am informed, on the system of *Murray*. It is highly probable his labors, though humble, were not in vain, as I have heard of the seed sown by his hand, coming to maturity. He has a relative, that lived a short time since, in Jones' Co. who is an ardent friend of the "true faith."

Another preacher, of the name of *Philip Gibbs*, lived, if I mistake not, in Hancock co. (Geo.) He is described as a most excellent man, and withal, of somewhat an *eccentric* turn of disposition. Br. A. Greene, of Green Hill, and his lady, were personally acquainted with the old man, and I believe, have heard him preach. He died 26 years ago. He, too, was a Calvinistic Universalist. The following anecdote, the old gentleman used to tell of himself, and his own father-in-law, of the name of Bussey.

Mr. Bussey was a Baptist preacher, and was in the habit of buying corn *on credit* from a man of the name of *Moses*. Mr. Gibbs was once sent on the same errand, but was refused the corn until his father-in-law had squared up former accounts. On his return, he repaired to the place of meeting, where Mr. Bussey was preaching from some one of the declarations of Moses, as found in the Bible. During the discourse, Mr. B. happened to ask the question several times—"*And what does Moses say?*" for the purpose of impressing the matter upon the attention of the congregation. This inquiry, so struck the odd fancy of Mr. Gibbs, that he rose gravely in his place, and audibly replied, "*Before God, he says, he will let you have no more corn until you have paid him for what you have got!*" So ludicrous an interruption, so disconcerted the preacher, and excited the risibility of the people, that the meeting broke up in confusion. L. F. W. A.

Original.

OBITUARY.

Mrs. Jane Craig, of Annsville, departed this life on the 22d of Nov. last. She bore a painful disease with christian fortitude, and humbly committed her spirit into the hands of God, who gave it. During her illness, which was of about a month's continuance, and while conscious of her approaching dissolution, she evinced an unshaken faith in a world's salvation. Being asked whether a limitarian clergyman should be called in to pray and converse with her, she replied in the negative, remarking that she prayed for herself, and that her trust was in her heavenly Father. She manifested to her attendants, a devotional frame of mind, and convinced them by her calmness and resignation, that she was not afraid to die. She knew in whom she had trusted, and found, while passing through "the dark valley and the shadow of death," that the Lord was her stay and her comforter. But a short time previous to her final exit, she sung part of the Hymn,

"Come welcome death, the end of years,
I am prepared to die," &c.

with all that calmness and composure of mind, ever attendant on an unwavering trust in the impartial grace and goodness of Almighty God. Feeling that she must soon breathe her last, she desired that she might impress on the cheek of her father, the last pledge of her affection, and the token of her farewell blessing. This was granted her—then parting the silvery locks on the care-worn brow of her venerable parent, and wiping away the tear of grief, which was gathering in his eye, she exhorted him not to weep, for she was going to the home of the blessed. She survived but a few moments after this, and departed, we trust, "to be with Christ."

Mrs. Craig, was retired and unassuming in her deportment, her manners were not affected; her disposition was amiable—she was a *christian*. The doctrine of Jesus, she believed to be the doctrine of love; that in it was revealed the design of our heavenly Father, to "gather together in one, all things in Christ," and to restore the race of Adam to holiness and happiness. This faith exhibited its "peaceable fruits" in her life. As a child, she was kind and obedient; as a sister, she was gentle and forbearing; as a wife, she was affectionate, dutiful and good. She saw in the manifestation of that "grace which bringeth salvation to all," the strongest motives to love her God, and to exercise benevolence towards her fellow beings. Her faith in a world's salvation, was strong; yea, it sustained her in the dark and trying hour of death, and gave her a hope which triumphed over the gloom of the grave. It was her joy to listen to, and converse on this all-absorbing theme when in health, and when the hour of dissolution came, she did not fear to die.

On the 29th inst. a funeral discourse was preached in Annsville, from John xiv, 1, to a numerous and attentive audience, who appeared to sympathize with the bereaved—to weep with those who wept. May the Lord afford all the needed consolation to the surviving relatives and friends; may they all live the life of the righteous, and "may their last end be like his."

New-York, Dec. 31, 1833. B. B. H.

To Correspondents.

The 'Candid reply," &c by S. W. F. next week.

'Contrasted Scenes' by J. H. K. in our next.

Cannot Br. L. S. E. find time to favor us with a continuation of the Nos. on the 'Ministry of Reconciliation"? We should be happy, extremely so, to present them to our readers.

MARRIED,

On the evening of the 1st inst. by the Rev. T. J. Sawyer, Mr. Moses Thorne and Miss Mahala Hilliker, all of N. York.

On the evening of the 5th, by the same, Mr. Peter N. Dean, and Miss Sarah Ann Conklin, all of New-York.

Religious Notices.

Br. S. J. Hillyer will preach in Saugatuck Jan. 12th and in the evening at the school house near John Mallory's; in North Salem Jan. 19th.

☞**Danvers Discussion,** Just received and for sale at this office, price 25 cents.

NEW YEAR'S ADDRESS.

BY MRS. C. M. SAWYER.

Fleetly hath pass'd the year away,
And brought again a "New-Year's-day."
The seasons, in due order came,
And went, as is their wont, the same.
First Spring, with cheerful brow, was seen
Decking our faded bowers with green,
—Blithe Summer spread her fairy shows,
Till nature blossom'd like the rose;
Next Autumn, like a hoary seer,
Proclaim'd the downhill of the year;
Then Winter——and as swift they fled,
As hastily they're chronicled.

Let us upon Time's hurrying tide
Down which our barks so swiftly glide,
Linger a little to look back
Upon the wild and devious track,
Of life's eventful chequer'd race,
And calmly, patiently retrace
Each injury received or given—
Each provocation unforgiven;
And every rankling slight recall—
And calmly then dismiss them all,
(For trifling hurts, the heart conceals,
Will fester while a deep wound heals.)
Then with a lighter, happier heart—
A clearer conscience we shall start
Upon our new, unknown career,
From this, the threshhold of the year.

Then let us, ere the day be past,
A few brief moments, backward cast
A searching, retrospective eye
Upon the many years gone by;
While Memory, to her office true,
Restores each vanished scene to view,
Nor bids oblivion's curtain fall
Till our heart travels thro' them all.
Then as we trace the mirror'd page,
From youth, perchance to hoary age,
What bitter tears our cheeks will wet—
What pangs of poignant, keen regret,
Shall cloud our brow with sadness o'er,
And wring our bosom to its core;
For it will tell of hopes deceived—
Of warning words too late believed;
Of many a long-tried friendship riven
By harsh returns for harsh words given;
Of kind advice by love presented,
Met with but coldness or resented—
Of gifts that friendship's hand had weaved,
With proud indifference received—
Of many a well-meant kindness slighted,
Or with ingratitude requited—
All will be pictured one by one,
As freshly as in days by-gone,
And to our startled spirit's home,
Lessons for future time will come.

Then too the friends will rise to view,
Who, when the year that's told was new,
Around our firesides were seen,
With happy look and healthy mien,
Whose gentle voice and tender smile,
Shed sunlight o'er our path of toil
Where are they now? Oh, lost and gone,
Like blossoms on the light winds thrown.
The voice we lov'd to hear is still—
The seat is void they used to fill—
Unheedful of the ties that bound
Our hearts with home-affections round,
They've hastened to their final rest
Within our mournful Mother's breast.
We look for them when day departs—
We miss them, till our sorrowing hearts
For treasures fled intensely yearn—
Those idols that no more return.

Not all in vain our tears are shed—
Tho' they may not recall the dead,
Yet do we feel our stricken hearts
Made better by each drop that starts.
Then let the tear-drop freely flow
For them, the lost, the lov'd ones now;
And let the earnest prayer be said,
In memory of the cherished dead.
Yet, when our prayer is offer'd up,
Let joy be mingled in our cup
Of sorrow—for the word is given
By Him, whose holy throne is heaven,
That far beyond the sullen gloom
That shrouds the portals of the tomb,
He hath prepared a land of rest
Where sorrow never is a guest—
Where pain and sickness come not nigh,
And tears are wip'd from every eye.
That when the work of death is o'er,
And Time itself shall be no more,
All that have borne the human form,
Shall then be gathered to that home;
And all within that world of bliss,
Shall meet the friends they've lost in this!
Words of triumphant meaning! teach
Our hearts their deathless joy to reach!
Teach us to image forth their flow
Of rapture, till our bosoms glow
With love to Him, whose bounteous hand
Prepared for us that glorious land!

Whose are the deep despair oft felt
The wo—where worshippers have knelt?
Whose are the fears, that canker'd then,
Taught by the cruel creeds of men?
Earth's! *only earth's!* they are not known
Where those we've lov'd and lost are gone—
They have no place in that pure sphere
Where perfect love hath cast out fear.

Peace be to the departed year!
Let memory's soft and gentle tear
Bedew it—then with chasten'd mirth,
With welcome, hail the "New Year's" birth.
Light up the eye, and clothe the brow
With smiles of cheerful pleasure, now,
But breathe, ere memory's tear grows cold,
A requiem to the year that's told!

THOUGHTS ON THE CLOSING YEAR.

Extracted from an article in the Token for 1834.

* * * Nothing in this world was made without its purpose of instruction. He who came from heaven directed his hearers to regard, not merely the sun shining in his strength, but to stoop to consider even the delicate flower.—Does any one suppose that the sun does nothing more than to give light to the world? or that the moon goes through her rolling circle of changes, or the stars wheel in their bewildering paths, merely to remove the darkness of night? There is beside a higher purpose—a moral design—These things are meant to instruct us in our duties as well as our devotions. The plant that grows up and dies in a summer, fulfills the purpose of its existence, and is thus entitled to give instruction to man; we may learn even from a flower to answer the design of our being before we decay and die. There is no excess even in the fanciful lessons sought out by oriental imaginations. We may learn generosity, if we will, from the tree which yields its fruit in reply to the blows that are aimed at its limbs; from the noble plant that is wounded when it gives the balm; or from the rock which rewards with diamonds the hand that rends it. In truth, we may commune with nature as long and as familiarly as we will: all the thoughts when thus engaged tend to rise upwards as naturally as the eye glides over a summer evening landscape up to the bright western sky.

We regard the changes more than the ordinary appearance of nature, and each of these changes holds a language to the heart of man. By a most familiar association, the spring reminds us of the springtime of existence, and the autumn warns us of its close: the one always reminds us of the other. It is the most interesting of all subjects of reflection; melancholy, perhaps, to some, but not the less interesting, and we might say, and not the less happy; for, by the arrangement of providence, there is something sad or at least inclining to sadness in our hearts, in moments when we are most truly happy; and it is also true, that, while we think of death with aversion and dread, we think of every thing that reminds us of it with thoughtful pleasure. Even when we think with most dismay of the end of our pilgrimage, it is with a kind of sober enjoyment that we number the hours which are bringing us nearer to the last.

The spring and the season of life of which it reminds us, are not the most favorable to reflection; all is activity both in human life and in nature; they have enjoyment of their own, but there is something fanciful in our impressions of the happiness of childhood. We say it is free from cares. Free from manly and maturer cares no doubt it is; but it has its own calamities, and "little things are great to little men." To an intellectual being in the perfection of his powers, thoughtfulness and happiness must be one, and the least thoughtful time of life cannot possibly be the most happy. We confound the pleasure with which we recall our childhood with the pleasure which we enjoyed when young, whereas we know that memory gives a surprising charm to events and scenes which had no pleasure in them. There is luxury in recalling the time when we were young; sometimes those recollections, when we least expect them, burst upon the soul like a flash from heaven; it seems like seeing the dead return—we walk in imagination over familiar fields, and listen to familiar sounds from the forests and the waters—we enter dwellings that have long been desolate, and their windows seem to kindle with hospitality as bright as we have seen them in the setting sun; all this vision is one of the purest pleasures the mind can ever know; but it is a mistake to suppose that we ever enjoyed the present as we now enjoy the past.

The autumn is a season both of thoughtfulness and enjoyment, and we should receive the instruction which it gives. We fade as a leaf, and we feel a natural interest in every thing whose fate seems to resemble our own. It adds beauty to the clear heavens and mild suns of autumn to have them thus associated with the time when we begin to descend the vale of years. The decline of the year is beautiful at first; there is nothing which foretells the coming desolation. The air is so clear and bright that all things seem distinctly visible, and distant objects are brought nigh. So it is with the beginning of age; that place in life where the path just begins to slope gently downward to the grave. The passions are weary and begin to rest; the heart communes with itself and is still; the soul is withdrawn from the cares and pleasures of the world, not suddenly, but it gently unclasps the hold of their attractions. But the face of nature begins to change; the frosts commence and the woods put on their fanciful dress, in which the gay confusion of color stands in wild and solemn contrast with the reality and the feeling of decay. It reminds you of the unnatural cheerfulness, the ambitious youthfulness, by which human nature sometimes endeavors to cover the traces of its own decay. But soon this brilliancy disappears; the forests grow dark and dim; the winds sigh mournfully beyond the mountains, and seem to be collecting their might; the clouds float heavily in the heavens and cast a continual gloom beneath; the red leaf sighs and whispers; at last the deep storm comes on, sweeping away the leaves by millions; and while all nature lies cold and shivering beneath its power, it howls with savage exultation over the ruins of the fallen year. Such is too often the desolation of man when the close of life is nigh. * * * * * *

Familiar Conversations.

Just received and for sale at this office, "Twelve Familiar Conversations between Inquirer and Universalist," &c. &c. By Russell Streeter. Price 50 cents.

Latest News from three Worlds,

Heaven, Earth, and Hell, as reported at a Four days meeting in Shirley, Mass. in letters to eight Calvinistic Clergymen. By Russell Streeter.—Price 25 cents. Just received at this office.

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